Rocky Field Notes - 1956.

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84-005H/010 (Jan)

si'u't

Young boy does not get strong dream at first, comes gradually.

(siut) doctor sometimes uses rattle, sometimes not.

(siut) all same as saviour.

(Athokwola) may be rich or poor, man or woman, is not inhibited. Comes as special dispensation of providence.

Tyi men come by license

hlun " " " "

~~native man~~ " " " at'ho'tla

River-Walker " " " al'tu'tu sai'a~~x~~hlin ①

hunter " " " at tam ya'ɔ~~x~~ɔx

"wake-up hymns " " " at tam ne'si ɛ'm't

carpenter " na'ɔ'kɔmp

Frequently a man buys license to make at tam ne'si ɛ'm't. This is how it is done. Suppose my father or uncle a (hlun) man, he calls people, makes present & benefactor buys ne-si ɛ'm't. In old days medicine ~~man~~ brewed from herbs &

Person may have many names, but if he has little wealth he does not use all.

little different from (pskun) = find out difference.

(honodjonostun) is body which ~~makes~~ administers laws
(pskun) " " " ~~administers~~ makes "

~~e.g. suppose a man wishes to build a house, he asks permission of (honodjonostun).~~ ~~In fact~~ Joshua wants son to have a dance name. Joshua sends request to (tahus) to meet & study J's family history to find name for Joshua. (honodjonostun) consults ~~tahus~~ (hlun) of village & neighbouring villages. A mark of honour to ask (hlun) from a distance. People never called from outside e.g. Bella Bella, limited to Bella Coola: Vote of (hlun) men had to be unanimous, one dissentient vote can veto, but most of (hlun) men are stupid, sit & say nothing, and good talker can influence rest. If Joshua not a (hlun) man he appears before council & argues case, but has no say. Actual case. A man's father died ~~in~~ when child very young; when a young man he appears before council with friends, men or women who know a lot of his own history.

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council = nonodjono'ɬt>m, all ~~post~~ tyi men. They meet in any house.

Each village has own council, no central authority for whole tribe, and tribe never meets except for war. Then any individual who has been wronged by member of any tribe can ask people to meet

nu·xalk' = name for all Bella Coola country
nu·xalk'ɹmx = name of people, not Bella Coola ①

stal>tɹmx = ~~members of Bella Coola~~ all (tyis)

① ~~Quatna, Talio, both Kum~~ All Bella Coola villages up valley.

Each town was independent with no central authority. Head chief of each town = eli'stal'tɹmɹx da tsaix. This is ~~purely~~ hereditary, but a son who fails to measure up to standard, ~~and first~~ is succeeded by man who has given greatest number of (shims). The chief who has given most away is richest with returning interest. Son of chief succeeds because he

67 has got best start.

A certain number of names are handed down in each family as family possessions, once used by ancestors. If man give (klim) he has right to use one of these names, & a new one for each (klim). If, however, he has only two ~~or more~~ names, he gets no more even if he gives 10 times klim.

No Indian ever sell ~~not~~ names, but is given in gratitude for services rendered, e.g. helping a helpless old man.

69 When a man wants to become a (hlun) man the carpenter of his village makes a mask representing family history. This mask is ~~bad~~ made according to my design, and I make claims as good as possible. People from adjoining tribes are called, & suppose I find I have called too many people, gifts are not in order with family history. Sometimes people claim I am not (hlun). ~~To before (nowadjono) who~~ Bella Bella people go before (nowadjono), ask permission for all Bella Bella to go to B.C. Perhaps 1 year later several hundred B.B arrive in winter at B.C., when I enter dance-hall with mask trouble starts, "They start, what you get that, your actions no correspond" I deny. If I am a strong man & have goods I make further presents, if not perhaps ends in fight. So yes a big fight took place between Bella Bella & Rivers Inlet.

Joshua Pleas it to White man writing that another man has put gift in family away, a libel. If correct make more presents to square up — call same in this Indian instance.

I tell carpenter to make mask, abilities vary, designs are not representation of family history. I dance & tell multitude my family story, if gifts do not correspond there is trouble.

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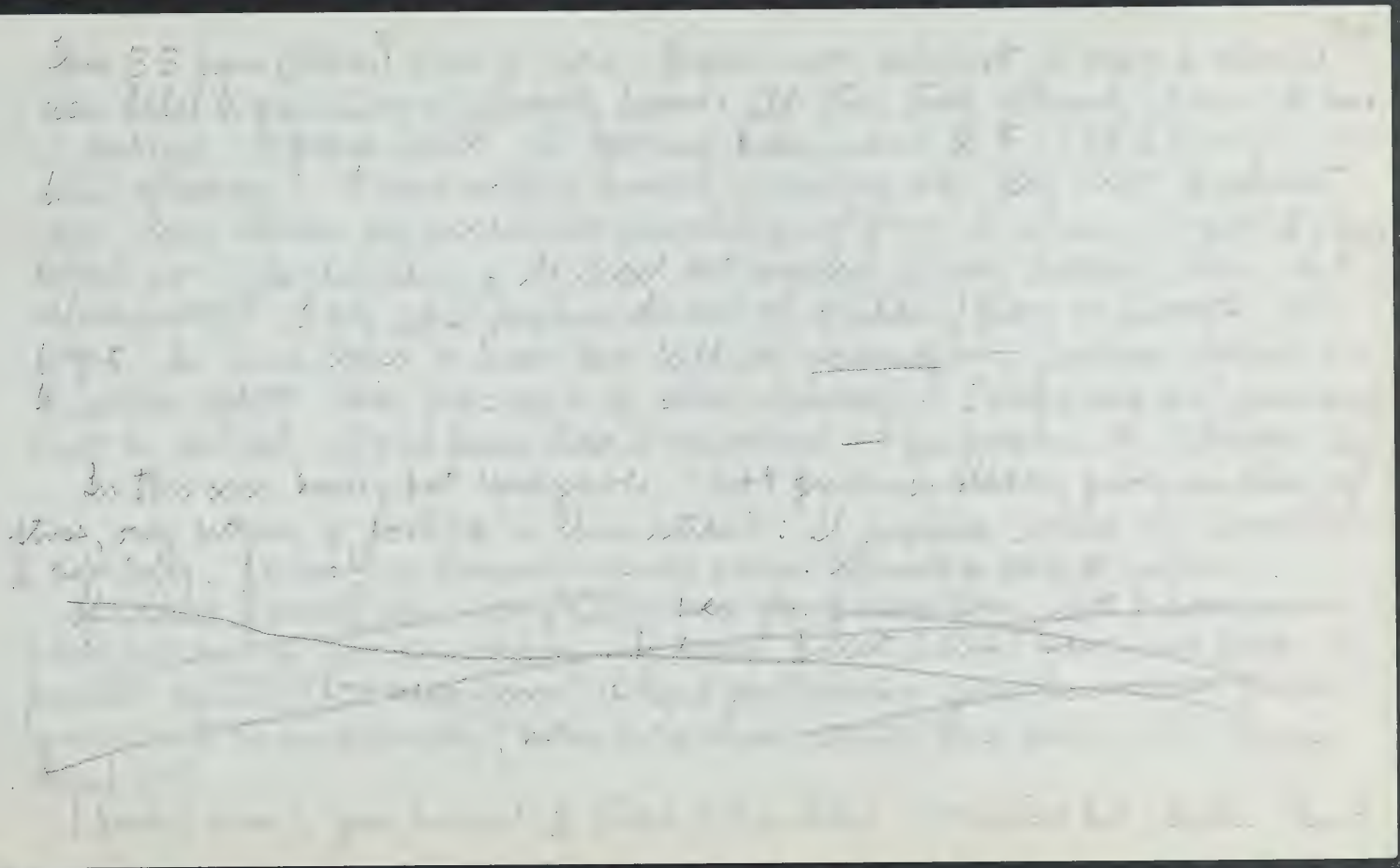

relation jobs had been X'ian for 2 years, on T H's suggestion. They were wanted by Dr. Cosby. For 6 months they lived over here, cut off from Indians. Then Joshua decided that if he did not get married in Indian way it would be bad on expected child. He went into dance hall & told them he wanted to be married à la Indian for benefit of child. All were agreeable. Joshua provided another feast. He had a box. Each family had own words used in marrying. When time came man mounted box, called up, looked down on Joshua — said, Hello, God, make path easy for children through life. His wife had many relatives, this brought them to Joshua, who made him presents. He then went to live in old village. Samuel women Eliza Mack (c 1914) in church by Mr. Gibson. Then married in Indian fashion with same words. Words used similar to X'ian, so Joshua had no hesitation in using them.

Mrs. Samuel King
" Alex Klamman
" Willie Mack
" Woody

} all same relationship to Joshua as his wife, skuigwes.

si'si = term Joshua applies to boys of Samuel King.